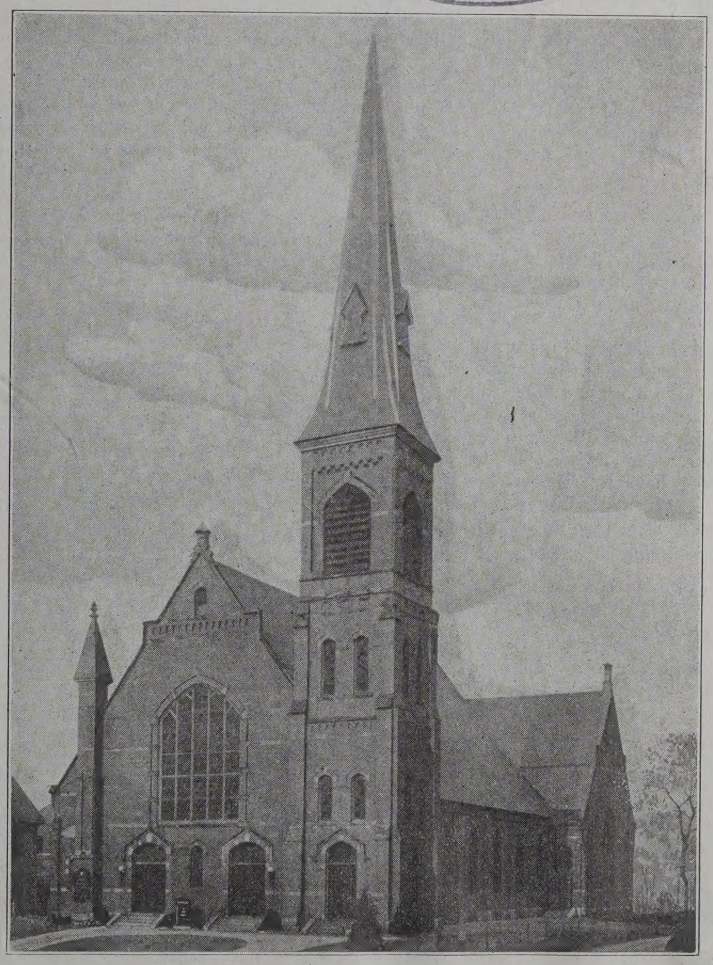
Zions Herald

THE INDEPENDENT METHODIST WEEKLY

THEOLOGICAL SEMINARY NEW YORK

MARCH 5 1941



First Methodist Church, City Hall Square, Lynn

See page 219

A Governor Talks on Faith

Jan 42
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MR. EDITOR

Pray for the President!

The Springfield Union and Republican in the January 19 issue reprinted a prayer for the President of the United States which you feature on the cover of ZIONS HERALD for January 22.

I want to commend it; and you. Only this last week I asked the pastor of the local church if "praying for the President had been abolished," adding that I had "not heard such a prayer offered for all of a year or two." I further remarked, "if we believed in prayer, our pastors should be leading us in this way."

Just a thought. I wonder if several thousand copies of this prayer which is so very fine could not be run off for distribution. I feel I could use some. JULIA A. ALVEY.

Southampton.

No Manners

It is about time someone rapped our ministerial knuckles for lack of courtesy, as Mr. Kapp has done. Mercifully he passed over those miscreants who park their cars in every forbidden place around Annual Conferences, blockading all traffic.

Of course, this is not the first instance in history of religious teachers' lacking courtesy. Jesus watched those preachers of the historic temple grab the chief seats at banquets and at entertainments. He said to those gentlemen what our mothers said to us when boys, "You have no manners."

ALBERT E. WHITTEN,
Pastor Methodist Church.

North Vassalboro, Maine.

What Must We Face Tomorrow?

Your editorial in the February 12 issue under the caption "Interesting Tax Study" was most truly titled, even though the study was not pursued as far as it might have been. Your citation of what happens to the additional $92,500,000 profits of one of the country's largest corporations may be somewhat enlightening to many of your readers, but the bare statement that the Government confiscates eighty-seven per cent of this profit, and your comment that this will be used in "helping to finance the Government and its projects that the standard of living may be lifted for all citizens" shows only superficial study. We do not dispute your statement that it will help to finance the Government, for that is too obvious. But its use by the Government in lifting living standards requires far greater faith than some of us possess.

We are not arguing against present excessive corporation taxation, but we submit that were it possible to distribute some of the earnings of industry through the rapidly disappearing channels of benevolence and philanthropy, as in the past, far more people would be beneficiaries. These exorbitant takings of the Government can only take from business what justly belongs to the workers, the management, and the stockholders, and its expenditure by the Government under present-day trends offers ample foundation for criticism. If we are ready to agree that our Government is to assume all responsibility for the welfare and sustenance of its people, we may become reconciled to New Deal methods.

We should not confuse a leveling of living standards as an uplift movement. Government standards are necessarily arbitrary, and do not permit any freedom of individual action. Increasing government assessment of the people's earnings is bound to be reflected in diminishing support of civic, educational, and religious projects. It may be that the Government will in time take over these responsibilities in their zeal to improve living standards, in which event we must expect that even religion will be controlled by some new bureau in Washington.

We compliment you, Mr. Editor, for your interest in the taxation problem. It will be well worth your time, for when one hundred per cent taxation is reached on industry, who knows but what the churches may be called upon to become taxpayers?

A. N. MURRAY.

Cambridge.

Christianity and Democracy

Religious journalism is quite uncertain and jittery when space is given to such a statement as that of Edwin T. Randall in your January 15 issue, page 59, "that Christianity is very likely to stand or fall" with democracy.

What is this poor Christianity that so suddenly depends upon democracy—even upon a "democracy" that for five hundred years persecuted Ireland? Christianity lived despite the horrors of Czarist Russia. (So did the United States.) Christianity even outlived a corrupt church—its worst enemy.

E. M. CONOVER,
Director Interdenominational Bureau of Architecture.

New York City.

Dizzy Figures

Anent the article by J. Homer Slutz, page 149, February 12 issue: The second paragraph states that "the kingdom will never come except by arithmetical progression." But the rest of the paragraph proves that what is meant is not "arithmetical" but "geometrical" progression. (The mistake cannot be charged to Mr. Slutz, but to the unnamed bishop whom he quotes.) Now, what is geometrical progression? One example is old: The blacksmith charges one cent for the first nail, two for the second, four for the third, eight for the fourth, sixteen for the fifth, and so on for the thirty-two nails. What is the cost of shoeing the horse? Answer, $42,949,672.95. But here is a newer one: A man puts one grain of corn on the first square of a checkerboard, two on the second, four on the third, eight on the fourth, sixteen on the fifth, etc., for all the 64 squares. How much corn will it take? Answer: Nearly 165 trillion bushels. That is the total corn yield of the world for a period of 41,175 years. This figure is correct for small grains. If larger grains are used, the result would be the total corn yield of the world for a period of 60,000 or even 80,000 years! Apply this to evangelism thus: The World Almanac gives the number of Christians of the world as 500,000,000. Let us suppose there are 200,000,000 active Christians. Applying geometrical progression, by December, 1943, we should have 2,800,000,000 Christians in the world. But there are only two billion people in the world!

C. L. BUEHLER,
Pastor Methodist Church

Peebles, Ohio.

Suggestions for Reading

Always select the most worth-while reading. You have time for no other.

Before beginning a book, become acquainted with the book itself—its author, the subject of the book, design in its writing, general plan of the work; familiarize yourself with the table of contents, determine your object in reading, make something of a plan for reading the book systematically. Have a notebook and pencil right at hand.

A prominent English literary man declared he always felt like saying grace on beginning a new book. A very helpful plan.

After reading, close your book and discover how much you have read, that is, principal points or most important lessons you can recall. Ask yourself to what purpose you have read. Take the first occasion to tell some friend or acquaintance the value of the book, with any possible negative criticism, and offer to loan it to him if he desires.

"Every time you read a great book you grow, and growth is life, and life is power and power is joy."

ROBERT JOHN CHRYSTIE,
Member New England Southern Conference.

Oak Bluffs.

"Should Like to Know"

The letter by Dr. Frank J. Metcalf, questioning the priority of my "Concordance of the Methodist Hymnal," interests me very much. I might say incidentally that Dr. Metcalf's "Stories of Hymn Tunes" is one of my most highly prized works on hymnody.

I had never heard of a Hymnal concordance before I conceived the idea of compiling one myself. It is amazing, to say the least, that many of our Methodist leaders to whose attention my work has been called have likewise never "heard of such a thing." It is obvious that I happened not to reach the "right" leaders.

I should like to know from Dr. Metcalf either directly or through these columns, if the previously published concordances (by William Codville, 1878, and Oliver S. Baketel, 1907) are of the same character as my work on the Hymnal of 1935. My concordance takes every word in the Hymnal (except, of course, the common words such as *and, to, but, in, for,* and *from,* and designates the number of the hymn and the stanza in which the word occurs.

Since a concordance is "an index of words or topics in a book," it is quite possible that

(Continued on page 233)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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A Governor Talks on Faith

LEVERETT SALTONSTALL

[Address Delivered by the Chief Executive of the Commonwealth of Massachusetts, February 19, at the Sesquicentennial Celebration of First Methodist Church, Lynn]

The future of great nations is not always settled on the battlefield. The destiny of whole peoples is more permanently shaped by gatherings like this, which have been significant milestones in the lives of our communities ever since the early days of our nation.

For 150 years, this church society has brought good people of Lynn together with a single purpose: to give expression to the same spiritual faith which is the basis of all successful life and which alone can guide us through this period of world catastrophe.

Against the background of the latest terrifying events and preparations abroad, we are warned to guard against being swayed by emotion. But I say that we need to cultivate more strongly than ever before the deepest emotion of all—spiritual faith; faith based upon the worship of our Lord. We need more faith in the world today. We must not lose hope. I am confident that spiritual faith will in the end triumph over any system of government or any group of individuals which seeks to make its citizens desert that spiritual faith in favor of the worship of the state as its spiritual successor.

The story of the First Methodist Church of Lynn is founded on the same principles that have made our country truly great: devotion to spiritual values, to tolerance, to hardihood, to liberty, and to human brotherhood. It was a clergyman rejected by Boston, Jesse Lee, who received welcome in Lynn and preached the first Methodist sermon in this city on December 14, 1790. Benjamin Johnson's house, where the service took place, soon proved too small and your forebears thought nothing of using the barn. It was there that the church was formed on February 20, 1791, the first Methodist society in Massachusetts. In less than four months work began on the first Methodist chapel in the commonwealth, built in twelve days, with plain seats, no stoves, no laths, and no plaster. Spiritual things came first and there followed many other such "firsts": the first Methodist Conference in New England, the first Methodist missionary society in the country, and the first regular appointment of a Methodist missionary in the United States.

Symbolic of the spirit of liberty, which is dearer to us now than ever, is the bell in your steeple: one of the two described by Longfellow in his poem "The Bells of Lynn." It was cast in 1816 by Paul Revere, our great messenger of freedom, then an aged man of eighty-one years. That bell pealed out to welcome Lafayette in 1824. It tolled in mourning for the death of Lincoln. It rang in celebration of the end of four wars. To mark this week's significant anniversary it is sounding 150 strokes which sadly enough coincide with the fearsome spread of war over more and more areas of the earth. Here we are, in full enjoyment of the life, the liberty, and the pursuit of happiness which our ancestors long ago won for us and which thus far succeeding generations have handed down to us intact.

Yet every week we are further shown how precarious life and freedom are in a world ruled only by hate and force. Innocent countries, whose only thought was to live at peace with their neighbors, have become smoking ruins and their people have become slaves. Our hearts go out to the families ruthlessly shattered by the blow and to the brave men who, like our forefathers, are sacrificing everything in their defense. Day by day, new victims are threatened with being dragged into the catastrophe.

As governor, I believe it is my duty to join the people of Massachusetts—one of the great states of the Union—in preparation for any crisis that may confront us. God forbid that our men and boys should ever be involved in this terrible conflict! But the need for our own defense each day becomes clearer to us. It is a question that makes all other considerations of secondary importance. It is an issue, it seems to me, about which we can have no dispute.

We must prepare in every possible way: mentally, physically, morally, and spiritually. We must be alive to what is happening. We must recognize the moral conflict which has upset the world. We must uphold the funda-

(Continued on page 232)

WORLD'S GREATEST SERMONS

Elijah

FREDERICK W. ROBERTSON

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.—1 Kings 19:4.

It has been observed of the holy men of Scripture that their most signal failures took place in those points of character for which they were remarkable in excellence. Moses was the meekest of men, but it was Moses who "spake unadvisedly with his lips." If there were anything for which Elijah is remarkable, we should say it was superiority to human weakness. Like the Baptist, he dared to arraign and rebuke his sovereign; like the commander who cuts down the bridge behind him, leaving himself no alternative but death or victory, he taunted his adversaries the priests of Baal, on Mount Carmel, making them gnash their teeth and cut themselves with knives, but at the same time insuring for himself a terrible end, in case of failure, from his exasperated foes. And again, in his last hour, when he was on his way to a strange and unprecedented departure from this world—when the whirlwind and flame-chariot were ready, he asked for no human companionship. Now, it was this man—so stern, so iron, so independent, so above all human weakness—of whom it was recorded that in his trial hour he gave way to a fit of petulance and querulous despondency to which there is scarcely found a parallel. Religious despondency, therefore, is our subject.

I. The causes of Elijah's despondency.

1. Relaxation of physical strength.

On the reception of Jezebel's message, Elijah flies for his life—toils on the whole day—sits down under a juniper tree, faint, hungry, and travel-worn; the gale of an Oriental evening, damp and heavy with languid sweetness, breathing on his face. The prophet and the man give way. He longs to die: you cannot mistake the presence of causes in part purely physical.

We are fearfully and wonderfully made. Of that constitution which in our ignorance we call union of soul and body, we know little respecting what is cause and what is effect. We would fain believe that the mind has power over the body, but it is just as true that the body rules the mind. Causes apparently the most trivial: a heated room—want of exercise—a sunless day—a northern aspect—will make all the difference between happiness and unhappiness, between faith and doubt, between courage and indecision. To our fancy there is something humiliating in being thus at the mercy of our animal organism. We would fain find nobler causes for our emotions. We talk of the hiding of God's countenance, and the fiery darts of Satan. But the picture given here is true. The body is the channel of our noblest emotions as well as our sublimest sorrows.

Two practical results follow. First, instead of vilifying the body, complaining that our nobler part is chained down to a base partner, it is worth recollecting that the body too is the gift of God, in its way divine—"the temple of the Holy Ghost"; and that to keep the body in ter perance, soberness, and chastity, to guard it from pe nicious influence, and to obey the laws of health are ju as much religious as they are moral duties; just as muc obligatory on the Christian as they are on a member of Sanitary Committee. Next, there are persons melancho by constitution, in whom the tendency is incurable; yo cannot exorcise the phantom of despondency. But it something to know that it is a phantom, and not to tre it as a reality—something taught by Elijah's history, if v only learn from it to be patient, and wait humbly the tin and good pleasure of God.

2. Want of sympathy.

"I, even I only, am left." Lay the stress on *only*. Th loneliness of his position was shocking to Elijah. Surpri ing this: for Elijah wanted no sympathy in a far hard trial on Mount Carmel. It was in a tone of triumph th he proclaimed that he was the single, solitary prophet the Lord, while Baal's prophets were four hundred an fifty men.

Observe, however, the difference. There was in that ca an opposition which could be grappled with; here the was nothing against which mere manhood was availin The excitement was passed, the chivalrous look of th thing gone. To die as a martyr, yes, that were easy, grand failure; but to die as a felon—to be hunted, caugh taken back to an ignominious death—flesh and bloo recoiled from that.

And Elijah began to feel that popularity is not love. Th world will support you when you have constrained votes by a manifestation of power, and shrink from yo when power and greatness are no longer on your side. even I only, am left."

Elijah lived and died alone; once only the bitterness it found expression. But what is posthumous justice to th heart that ached *then?*

What greater minds like Elijah's have felt intensely, we have felt in our own degree. Not one of us but wh has felt his heart aching for want of sympathy. We ha had our lonely hours, our days of disappointment, and o moments of hopelessness—times when our highest feelin have been misunderstood, and our purest met with ri cule. Days when our heavy secret was lying unshare like ice upon the heart. And then the spirit gives way: have wished that all were over—that we could lie dov tired, and rest like the children, from life—that the ho was come when we could put down the extinguisher on t lamp, and feel the last grand rush of darkness on the spir

Now, the final cause of this capacity for depression, t reason for which it is granted us, is that it may make G necessary. In such moments it is felt that sympathy beyo human is needful. Alone, the world against him, Elij turns to God. "It is enough; now, *O Lord.*"

3. Want of occupation.

As long as Elijah had a prophet's work to do, severe that work was, all went on healthily; but his occupati was gone. Tomorrow and the day after, what has he l

n earth to do? The misery of having nothing to do proceeds from causes voluntary or involuntary in their nature. Multitudes of our race, by circumstances over which they have no control—in single life or widowhood—in straitned circumstances—are compelled to endure lonely days, nd still more lonely nights and evenings. They who have elt the hours hang so heavy can comprehend part of Elijah's sadness.

4. Disappointment in the expectation of success.

On Carmel the great object for which Elijah had lived eemed on the point of being realized. Baal's prophets were lain—Jehovah acknowledged with one voice—false worhip put down. Elijah's life-aim, the transformation of srael into a kingdom of God, was all but accomplished. In single day all this bright picture was annihilated.

Man is to desire success, but success rarely comes. The visest has written upon life its sad epitaph—"All is vany," *i.e.* nothingness.

The tradesman sees the noble fortune for which he ved, every coin of which is the representative of so much me and labor spent, squandered by a spendthrift son. The purest statesmen find themselves at last neglected, and warded by defeat. Almost never can a man look back on fe and say that its anticipations have been realized. For he most part life is disappointment, and the moments in hich this is keenly realized are moments like this of lijah's.

II. God's treatment of it.

1. First He recruited His servant's exhausted strength. ead the history. Miraculous meals are given—then Elijah eeps, wakes, and eats: on the strength of that goes forty ays' journey. In other words, like a wise physician, God lministers food, rest, and exercise, and then, and not till hen, proceeds to expostulate; for before, Elijah's mind was nfit for reasoning.

Persons come to the ministers of God in seasons of espondency; they pervert with marvelous ingenuity all he consolation which is given them, turning wholesome ood into poison. Then we begin to perceive the wisdom God's simple, homely treatment of Elijah, and discover at there are spiritual cases which are cases for the physian rather than the divine.

2. Next Jehovah calmed his stormy mind by the healing fluences of Nature. He commanded the hurricane to weep the sky, and the earthquake to shake the ground. e lighted up the heavens till they were one mass of fire. ll this expressed and reflected Elijah's feelings. In expresn there is relief. Elijah's spirit rose with the spirit of the orm. Stern, wild defiance—strange joy—all by turns were haged there. Observe, *"God* was not in the wind," nor the fire, nor in the earthquake. It was Elijah's stormy lf reflected in the moods of the tempest, and giving them eir character.

Then came a calmer hour. Elijah rose in reverence—felt nderer sensations in his bosom. He opened his heart to ntler influences, till at last out of the manifold voices of ature there seemed to speak, not the stormy passions of e man, but the "still small voice" of the harmony and e peace of God.

There are some spirits which must go through a discine analogous to that sustained by Elijah. The stormruggle must precede the still small voice. There are inds which must be convulsed with doubt before they n repose in faith. There are hearts which must be broken th disappointment before they can rise into hope. There e dispositions which, like Job, must have all things taken om them before they can find all things again in God. Blessed is the man who, when the tempest has spent its fury, recognizes his Father's voice in its undertone, and bares his head and bows his knee, as Elijah did.

3. Besides, God made him feel the earnestness of life. What *doest* thou here, Elijah? Life is for doing. A prophet's life for nobler doing—and the prophet was not doing, but moaning.

Such a voice repeats itself to all of us, rousing us from our lethargy, or our despondency, or our protracted leisure. "What doest thou here?" here in this short life.

Then he went on farther: "Arise, go on thy way." That speaks to us: on thy way. Be up and doing; fill up every hour, leaving no crevice or craving for a remorse, or a repentance to creep through afterwards. Let not the mind brood on self; save it from speculation, from those stagnant moments in which the awful teachings of the spirit grope into the unfathomable unknown, and the heart torments itself with questions which are insoluble except to an active life. For the awful Future becomes intelligible only in the light of a felt and active Present.

4. He completed the cure by the assurance of victory. "Yet have I left me seven thousand in Israel who have not bowed the knee to Baal." So, then, Elijah's life had been no failure after all. Seven thousand at least in Israel had been braced and encouraged by his example, and silently blessed him, perhaps, for the courage which they felt. In God's world, for those who are in earnest there is no failure. No work truly done—no word earnestly spoken—no sacrifice freely made, was ever made in vain.

We turn naturally from this scene to a still darker hour and more august agony. If ever failure seemed to rest on a noble life, it was when the Son of Man, deserted by His friends, heard the cry which proclaimed that the Pharisees had successfully drawn the net around their divine victim. Yet from that very hour of defeat and death there went forth the world's life—from that very moment of apparent failure there proceeded forth into the ages the spirit of the conquering cross. Surely, if the cross says anything, it says that apparent defeat is real victory, and that there is a heaven for those who have *nobly and truly* failed on earth.

Distinguish, therefore, between the real and the apparent. Elijah's apparent success was in the shouts of Mount Carmel. His real success was in the unostentatious, unsurmised obedience of the seven thousand who had taken his God for their God.

This is a lesson for all: for teachers who lay their heads down at night sickening over their thankless task. Remember the power of *indirect* influences: those which distil from a life, not from a sudden, brilliant effort. The former never fail, the latter often.

For ministers, again—what is ministerial success? Crowded churches—full aisles—attentive congregations—the approval of the religious world—much impression produced? Elijah thought so; and when he found out his mistake, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts: unseen work recognized in the judgment day.

What is a public man's success? That which can be measured by feast-days and the number of journals which espouse his cause? Deeper, deeper far must he work who works for eternity. In the eye of that, nothing stands but gold—real work: all else perishes.

Get below appearance, below glitter and show. Plant your foot upon reality. Not in the jubilee of the myriads on Carmel, but in the humble silence of the hearts of the seven thousand, lay the proof that Elijah had not lived in vain.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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The Social Gospel Today

When the religious history of the last fifty years is looked at from the perspective of the future, undoubtedly the single most significant movement in the Christian thought and action of our times will be the insight and force released under the term "the social gospel." Any such emphasis as that introduced by Rauschenbusch, and others, was bound to meet with intense criticism and opposition—opposition, on the one hand, from the conservative layman who saw in it a dangerous and radical subversion of Christianity, and on the other, from the theologian who saw in it the destruction of a dearly held orthodoxy.

The social gospel is still under fire, but now from its friends—those who accept the historical approach to the Bible, hold liberal and even radical views, but who claim it to be romantic, ineffective, and theologically shallow. F. Ernest Johnson in his new book, "The Social Gospel Re-Examined,"* declares that "because of the vagueness of its social teaching Protestantism is in a precarious position today," that people whose needs lie in the realm of the ethical and social today more than in the past look to the church for spiritual guidance but do not receive it.

Hence this volume of lectures, given under the Rauschenbusch Foundation at Colgate-Rochester Divinity School, undertakes a theological reconsideration of the social gospel, with the underlying conviction that "a sustained dynamic for ethical action is furnished only by a religious faith and that such a faith is effectively nourished only by the corporate life of a disciplined community."

Dr. Johnson makes a plea for theological adaptation to the needs of the social gospel. He declare that "there is no system of theology, no system o philosophy that is 'true no matter what,'" and urge the selection of such theological elements as wi give the support that democratic Christian liberalisr needs. In resolving the problem of the revelatio versus the modern evolutionary view of the world, h finds in the person of Jesus the element of novelt which breaks in upon our world. "The Christian me sage *is* Jesus Christ. . . . Jesus' life is for Christians th demonstration *par excellence* of what goodness i human relations means."

In the concluding chapters the author attacks th outstanding areas in which the social gospel is tryin to function today, the church, our secular culture, wa and democracy. In each case the reader will undoub edly find points of view with which he will disagre but everywhere he will be met by penetrating insigh and a depth of thought that will commend this "r examination" to his careful reading.

*THE SOCIAL GOSPEL RE-EXAMINED. By F. Ernest Johnson. Harper & Brothers: New York. Price, $2.

Comeback

"Br-r-r-r" rang the editor's telephone shortly afte last week's HERALD had reached its subscribers. Th speaker was one of our readers—a layman—who sai he had stopped half-way in reading the editorial "H Reads!" to call up and say that he had read "five book since Christmas." His record exceeds by three the goa of "one good, tried, and trusted book a month." W welcome such telephone calls and also letters fror laymen assuring us that they are reading seriou books; for such laymen are likely to be, if not "th salt of the earth," at least the salt of their loca churches.

Still Going Strong

Encouraging indeed in these troublous times is th fact that the Bible is still "going strong." Latest fig ures—close of 1940—show that the number of lar guages in which the whole Bible has been publishe is 184; the number of languages in which the whol New Testament has been published is 227; the num ber of languages in which a portion, or book of th Bible has been published is 551; and the number o languages in which a selection has been published i 89, making the total number of languages in whic the Scriptures have been published 1051. More an more, as times grow harder, thoughtful men will, w predict, turn to the Word of God as the one reliabl source of faith and hope.

This Week's Preacher

Greatest preacher since St. Paul was Frederick W Robertson (1816-1853) of Brighton, England, whos sermon "Elijah" appears beginning on page 220 of th issue of the HERALD. Robertson in his youth passe through an experience of profound skepticism whe practically all his religious moorings were swept awa On his own testimony, all that was left him in tha terrible period of unfaith was the conviction that it right to do right. But he finally emerged as a preache whose close reasoning and deep insight gave his ser mons a gripping power seldom if ever exceeded befor

r since his time. All his sermons are far above the rdinary, and in selecting one for the Herald series f the "World's Greatest Sermons" we were conronted by at least six masterpieces—"The Loneliness f Christ," "Obedience the Organ of Spiritual Knowldge," "The Illusiveness of Life," "The Irreparable ast," "Freedom by the Truth," and "Elijah." We elected "Elijah" not only because it is one of the vorld's greatest sermons but also because it brings a nessage peculiarly needed in this age of profound disouragement. Every baffled soul should read "Elijah."

Out of the Heart

A letter written straight out of a mother's heart ppears on page 225. We are indebted to Rev. G. F. Hubbartt of Butler, Ind., for the privilege of publishng this human document. Mr. Hubbartt tells us that e became impressed that he ought to "write to the arents of each of the eight Union Seminary boys vho are incarcerated because they would not register or the draft." The writer of the first reply that he eceived gave permission, upon Mr. Hubbartt's request, for the publication of her letter with the proiso that the names of persons mentioned in the letter hould be withheld.

High Time

Word comes to the Herald office that Will Hays, amous chairman of the Motion Picture Producers Association, has issued an edict to the film world anning the production of vicious and demoralizing rinking scenes. Commenting on this encouraging ews, Alonzo E. Wilson of the American Business Men's Research Foundation of Chicago says: :

> If it is true, and the information appears to come from authentic sources, that Chairman Hays has at length placed the official ban of the MPPA upon liquor-saturated movies, it is indeed a victory for the American public in the fight against lurid films which the foundation has been stedfastly waging for the past nine years. It has long been asserted that the almost nauseating increase in alluring and overdrawn drinking scenes in the movies reflects the pressure of the organized drink-makers of the country to pack popular film releases with their subtle propaganda.

t is high time, way past the right time, for such a nove as is now reported from Mr. Hays's office.

Airplane Crash

Something happened while the fourteen-passenger ner "Mexico Silver Sleeper" was riding the beam nto Atlanta, Ga., on Wednesday of last week. When he great airliner was about five miles from the landng field, a message came from its pilot saying that he vas preparing to come down. Then silence. The plane ailed to arrive. From midnight to dawn no word ame concerning its whereabouts. Then was heard the ragic news. The "Mexico Silver Sleeper" had taken a ive into a pine knoll and was a mass of wreckage. even persons were killed outright; nine were injured, mong them Captain Edward Vernon Rickenbacker, president of Eastern Airlines, who was a passenger on his company's ill-fated plane. The crash was the first Eastern Airlines accident in which there was loss of life since August 10, 1937.

The disaster served to revive a controversy which last spring arose in Congress over the transfer of the Civil Aeronautics Authority to the Department of Commerce. In the change the Air Safety Board was abolished. Critics now contend that the killing of the Safety Board is in some way responsible for the Atlanta tragedy. It is now proposed, therefore, by Senator Patrick A. McCarran that the control of the air be taken away from the Department of Commerce and that the Civil Aeronautics Authority be restored.

Filibuster

Evidence seems to be accumulating that the opposition to the lend-lease bill now under consideration before the United States Senate may resort to that despicable undemocratic method of blocking the will of the majority—the so-called filibuster. It is about time this measure, after weeks of hearings and debates, should be brought to a vote. Recent speeches are largely a rethreshing of old straw. About all has been said that can be said for and against this bill. The discussion has now reached a new low level of chance accusations and counter-accusations, of assertions based on hearsay and gossip, and of name-calling. Let every reader of the Herald, whatever may be his stand on the issue itself, write at once to his Senator urging action without any more delay.

Are Textbooks Subversive?

And now it's textbooks that are being investigated. Alarmed by reports that many contemporary textbooks throw a shadow over the capitalistic system, the National Association of Manufacturers decided to take the bull by the horns and have these volumes investigated. It turned to Dr. Ralph W. Robey, conservative professor of economics in Columbia University, and asked him to track down the alleged subversive elements in the texts. Dr. Robey and his assistants read 563 books to see whether they gave "a fair and impartial presentation of our form of government and the private enterprise system." What did the National Association hear in the way of a verdict from Professor Robey? He gave it as his opinion that few of the textbooks were subversive but that many of them stressed the defects rather than the achievements of democracy.

At Atlantic City last week the seventy-first annual convention of the American Association of School Administrators was held. Many of the 12,000 educators present thought that the Columbia professor had gone too far, and visualized his report as an attack on democratic education. Another group, the textbook publishers, likewise objected to the report—probably for other reasons. But the manufacturers' association accepted the conclusions of Professor Robey, and is now prepared to furnish a complete set of his abstracts for five dollars.

PRAYER AS PROPAGANDA

"When thou prayest," said Jesus, "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

A few days ago, at the Tomb of the Unknown Soldier in Arlington National Cemetery, a group of Massachusetts women in kneeling posture prayed publicly for the defeat of the lend-lease bill now under consideration by Congress. What was the manifest purpose of this prayer-meeting? Publicity, propaganda. The group, with Miss Florence Birmingham of Brighton, president of the Massachusetts Women's Political Club, reading a prayer and another woman holding a flag in a conspicuous position, posed for a news photographer. The picture, of course, became "front-page stuff" for the dailies. But intelligent Christian citizens of the Commonwealth of Massachusetts, whatever their views may be on the lend-lease issue, certainly do not endorse the methods employed by these women in their effort to achieve the bill's defeat.

This is not the first time that prayer has been used more as a device to promote a cause than as a means of communing with God. Years ago in Hillsboro, Ohio, in the days of the temperance crusade, a group of godly women held prayer-meetings in saloons and sought to convert the liquor dealers. But those women prayed in the presence of and for the bartenders, while the opponents of the lend-lease bill prayed in the presence of a dead soldier for publicity.

It is high time that the church protested against the use of prayer as propaganda. If any man or woman believes in God and in prayer and is convinced by his conscience that the passage of the lend-lease bill would constitute a calamity to the human race, let him use prayer in legitimate fashion and take his problem to the throne of grace in secret behind closed doors. Possibly God may reward him openly. Or if he is in dead earnest, let him go to the private office of each Senator and engage in intercessory prayer with the lawmaker, beseeching the Heavenly Father to furnish that Senator with divine guidance. Such procedure would be a proper use of prayer.

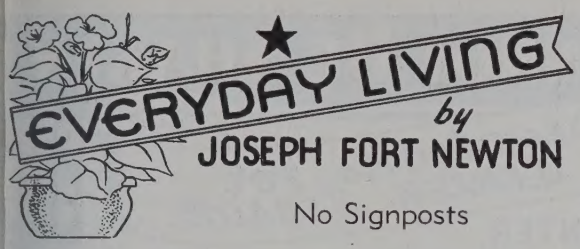
The praying-band episode at Arlington as it has been publicized will doubtless influence some devout Christians who do not see it for what it is—a piece of clever political propaganda. On discerning minds, however, the kneeling figures and the ostentatiously displayed flag could scarcely fail to create an impression of disgust. What must God think of such a method of achieving a political end? True prayer must always be addressed directly to the Heavenly Father, and not to the crowd over the head of the Heavenly Father, if it is to preserve the note of reality.

Is it any wonder that there is a sad decline of vit faith here in America when in so many instances th church is being used to promote business, to fost political ambitions, and to achieve more or less selfis ends? We professing Christians also are relying to much on worldly methods and schemes, and too litt upon the power of the gospel of the living God, bring in the kingdom of love and righteousness.

Prayer is one of the most sacred exercises in whic a devout Christian can be engaged. It does not nee to be paraded for show. Why should one's priva devotions be displayed on a stage and made a spe tacle for the wonderment of men? "But there is suc a thing as public prayer," says a critic. Yes, publ prayer uttered in behalf of a congregation or a grou of people, the nation or the world, where a minist or consecrated layman really lifts up his fellow me in bona-fide worship for God's forgiveness, guidanc and blessing, is to be commended. But prayer pose for a camera—no! When prayer becomes propagand the essential elements that make it vital have departe and it becomes "sounding brass or a tinklin cymbal."

Without doubt, the open-air pray-ers at Arlingto were perfectly sincere in their desire to defeat the ai to-Britain bill, and it is quite possible that they belie in prayer and in answers to prayer. It may even be th fact that they felt that they could combine their si cerely uttered petitions with a little publicity in ord to help God out. But the whole episode jars on goo taste and does much to shake the faith of men in Go and in prayer. It is not good for religion, it is not goo for the nation, it is not good for any cause to ha prayer degraded into an instrument of publicity.

All this having been said in taking exception to th incident at Arlington, it should be pointed out th there is very great need of prayer in the present cris Every Christian should pray daily in his private dev tions, and every minister in the public worship servi of his church, for the President of the United Stat and for all persons in places of authority in the Go ernment, because these are indeed momentous da when the future of the nation and of the world wa upon the decisions that must be made in the ne future at Washington. Every one of us should infor himself as thoroughly as possible on the issues no facing America, should seek all possible light upo them, should be true to his own reason and conscienc should pray without ceasing and exercise eve legitimate influence within his power to bring abo righteous action.



No Signposts

"What you said about blurred people was an apt descrip-ion of a large group," a reader tells me. "Really, I feel hat I could qualify for the first place on the list. It's a nost unpleasant feeling.

"Usually, I think, it comes about because we have been old that we are wrong from the word go. It was not ntil my marriage was reduced to jelly and I got a job hat I 'came to,' to any degree.

"Up to that time, I am afraid I must admit that I could ot agree that it was raining, even if it was pouring. How-ver, now I find that I can be definite—so definite that I nust curb myself. That is, about most anything except he matters that touch the emotions. Then I stumble and alter and hesitate, like a two-year-old. If there were only isible signposts along this road of life!"

For all of us, things are apt to become hazy when our motions are stirred. They make a mist in the mind and ve cannot see clearly. There are visible signposts, but the isibility is very bad.

One of the fine arts of life, most difficult to acquire—nore difficult for women than for men—is emotional ontrol. Yet we must learn to think with our minds, not vith our emotions, if we are to go far.

This does not mean that we are to be cold-blooded, evoid of sentiment, and hard. But it does mean that feel-ng must not blind us to facts, else sentiment becomes a oft, soppy sentimentality. At times we must seem to be ruel, in order to be really kind—it is a hard saying, but is true. Doubly true when we deal with those we love.

Signposts there are aplenty, along the road of life, set p by those who went before us. Out of long and hard xperience they learned some things hard to understand, nd we dare not disregard facts.

A PACIFIST'S MOTHER WRITES A LETTER

Your letter of January 25 was received with much appre-iation. We are glad to know that many people have our on on their prayer list, and I believe that is why he has uch freedom of spirit, although in prison. For his letters ncourage us greatly.

He says the need among his associates in prison is great, nd he has never worked in such a fertile field. He says is is the opportunity of a lifetime and he wouldn't have issed it for worlds. It is all a part of his education.

Of course, he has his bad moments when he thinks of is wife and his parents. He was just married last Sep-mber on his twenty-third birthday, but his wife agrees vith him on every point, and says if they conscript girls, e thinks she will refuse to register. I hope and pray our oung people may be able to point a way out of the mess e are in.

I think many people are doubtful whether the boys took e proper step. At first we were upset about it. We thought — ought to register as a conscientious objector. Then, vo days before the draft, when the president of Union heological Seminary wired us to know if we couldn't do omething to persuade —— to register, I went to my knees in prayer, with the fullest heart I have ever known. I said, "If it be possible, let this cup pass from me; nevertheless, not my will but Thine be done. Lead —— to do the *right* thing, and I'll back him up in his decision." Then I began bracing myself for whatever happened, but I knew in my innermost heart he *couldn't* register. For he aims to conduct his life as nearly as he possibly can in the way that Jesus laid down for us in His message. And he can't visualize Jesus with a gun.

You also mentioned ——, who was imprisoned in the other war. I used to know him slightly; he belonged to the same church in —— that I did, but I moved away to Ohio just after the war, and lost track of him. I hear, however, he now lives over here in —— and is conducting a cooperative farming project near by. He was a brave lad.

You say, "Where are all the preachers who would never again defend *any* war?" Well, there are a few, but not as many as I had hoped for. They say this war is different, but I think war is war, and it is the worst evil we have.

I hardly know what to think when men like ——, all of Union Theological Seminary, are starting to publish a biweekly magazine called "Christianity and Crisis." They say: "In Europe and Asia ethical issues are at stake which claim the sympathy and support of American Christians. When men or nations must choose between two great evils, the choice of the lesser evil becomes their duty." So they would plunge us into war.

I may be wrong, but I still can't see where war accomplishes any good. Fighting *evil* with *evil* does not give us *good*.

So again our churches are going to be divided on the war, and I wonder if that is why the churches or rather Christianity does not make more progress for the "healing of the nations." Until we can stand against *evil,* come what may, I am afraid we won't make much progress.

Our own pastor here in —— has been a great help to us; also the editor of the ——. The pastor of —— is out and out for the eight boys; he has one of them in his church. The president of our college here is for them. He was the former professor of Bible at —— and taught —— for four years.

I am writing —— today and shall give him your message. My husband travels, and is away a great deal, so I do the writing.

FOG LIGHT

Manfred A. Carter

Fog
Falls on
The village green;
With
Soft steps
Ghosts walk unseen.

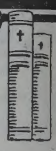
Church
Board spires
Are marble white;
Rough
Old roads
Fade out of sight.

Pain
Like fog
Is mystic too,
But
It does
Obscure the view.

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER



Fifteenth Day

READ MARK 1:14, 15; MATTHEW 7:24-27; 10:14, 15.

Notice that Jesus regarded His teaching as a final and unescapable challenge, neglect of which meant utter and hopeless ruin. It was not a pretty presentation of a pleasant way of life, but rather a matter of life and death. Should we not try to think out the meaning for ourselves of this attitude of the Master? He took His message with a profound seriousness. Do we?

"No religion, then, is a true religion which is not able to make men tingle, yes, even to their physical nerve tips, with the sense of an infinite hazard, a wrath to come, a heavenly city to be gained or lost in the process of time and by the use of our freedom." (From "The Meaning of God in Human Experience," by William Ernest Hocking.)

PRAYER FOR THE DAY:

Help me, O God, now at the beginning of this day to feel the challenge of Thy Son's word. Give me strength to meet it manfully that tonight may find me with a keener awareness of life's high adventure and a firmer footing on its upward way. Amen.

Sixteenth Day

READ MATTHEW 5:43-48.

Jesus taught an idea of God which is at once the loftiest and the most winsome ever given to men. The supreme power of God is directed by love, and His imperative is the gentle attraction of a noble generosity which once felt cannot be resisted. To all men He graciously opens the same wide gateways, and he who will may live with Him as a son of the Heavenly Father. The gospel is an invitation to each one of us to translate this ideal into a living experience—and an invitation like that is a command.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

(From Sidney Lanier's "The Marshes of Glynn.")

PRAYER FOR THE DAY:

Move me, O God, by the realization of Thy perfect love to take my place this very day by Thy side as a son busy about his father's world. Amen.

Seventeeth Day

READ MATTHEW 5:8; JOHN 5:39-44; 7:17.

Seeing any person, human or divine, is not a matter of visual sensation. Unless I have some appreciation of a man's nature and character I have not se anything more than his body. But this appreciat is impossible unless there is some common grou of experience, some community of interest. Je tells us that we can see God because we can ha something in common with Him. Single-hear purity of aspiration and motive fits a man to kn the God whose character is an unalloyed unity righteous love. Not confusion of mind but mixt of motive dulls our eyes to the vision of God.

The riddle of the world is understood
Only by him who feels that God is good;
As only he can feel who makes his love
The ladder of his faith, and climbs above
On the rounds of his best instincts; draws no line
Between mere human goodness and divine,
But judging God by what in him is best,
With a child's trust leans on a Father's breast.

(Whittier.)

PRAYER FOR THE DAY:

Help me, O God, this day to be single-hearted in my de tion to those things which I truly ought to love, that I n find myself walking in Thy company. Amen.

Eighteenth Day

READ MATTHEW 6:33; 13:44-46.

Before any life can be effective it must find its pro center—otherwise it will be distorted and crippled the image given by a badly focused lens is blur and indistinct. Jesus found in the cause of Go kingdom the goal which alone could give proport and beauty, power and joy to human life. Lives centered have for each of the lesser desires and ne of our human nature a place which gives them th true meaning and their full value.

Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
"Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee, who dravest Me."

(From "The Hound of Heaven"—Francis Thomps

PRAYER FOR THE DAY:

Give me the wisdom and the power this day, O God make Thy love the center of my world. Amen.

Nineteenth Day

READ LUKE 12:13-21; MATTHEW 6:19-21; GALATIANS 5:

Here was a rich man who was a wretched begg He had allowed things to dominate his life a thereby had become himself a thing and like ot things only a temporary part of a passing sh Human life is infinitely degraded—it is lost—wh it is harnessed for the acquisition of things. The o

goal that can make it rich and satisfying is the creation of spiritual wealth—the fruit of the Spirit.

say the whole earth and all the stars in the sky are for religion's sake.

. . . . . .

I say that the real and permanent grandeur of these States must be their religion.
Otherwise there is no real and permanent grandeur;
Nor character nor life worthy the name without religion,
Nor land nor man or woman without religion.)

(Walt Whitman.)

Prayer for the Day:

O God, let me ever keep before me this day the supreme worth and beauty of the things of the spirit, that they and not any lesser aim may have the mastery of my life. Amen.

Twentieth Day

Read Luke 10:25-37; Matthew 5:13-16.

Jesus is never willing to define His terms, for He always deals with living reality and never with abstractions, and life defies definition. But He is never obscure or vague in His teaching. He does not define neighborliness, but He does show us, so clearly that we can never forget it, neighborly love in action. We cannot define God, but we can know God when we see His Spirit at work in a life. Jesus tells us of a God who seeks to make Himself known in the lives of His people. Think of it—this is the teaching of Jesus, that today God wants to shine through us that He may be seen by men.

Those other miracles I know
Were far away, were long ago,
But this, that I may see Thy face
Transforming all the commonplace,
May work with Thee, and watch Thee bless
My little loaves in tenderness;
This sends me singing on my way,
O Comrade of the Everyday!

(Molly Anderson Haley.)

Prayer for the Day:

So fill me this day with Thy Spirit, O God, that I may not have to think hard to do the right thing, but naturally and without self-consciousness may exemplify the way of Christ. Amen.

Twenty-First Day

Read Luke 15:11-32.

Here are three ideas of sonship. The younger son thinks of it as a right to be claimed, as a title to wealth. He thinks of it in terms of getting, and he becomes a prodigal. The elder brother sees it as duty, as obligation, and becomes a resentful drudge. The father thinks of it as a joyous sharing in all the life of the family. And this, says Jesus, is the only real sonship in which the true meaning of life is to be found. What do we see in the fatherhood of God?

What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm rooted in the faith that God is Good.

(Whittier.)

Prayer for the Day:

Let me open my life to Thy love, O Heavenly Father, that this day and all my days I may dwell in Thy house as Thy true son. Amen.

CHILDREN ARE WINDOWS

Louis C. Wright

Children are the windows by which other people see into the inner secrets of family life. Even little children reflect the home life in their speech, attitudes, manners, interests, tempers, and tastes. And this is true even where children from the same home differ greatly from each other. When children are little, one of them will often reflect one phase of family life and another a different phase. But as they mature into full-grown youths, each one will unconsciously reveal to a wise and experienced observer whole areas of the hidden family life. Parents would be amazed to know what teachers, preachers, doctors, and especially college deans know about them. And this is not because the children have told things in words.

Probably most of our children never so clearly reveal the secrets, good, bad, or indifferent, which are at the heart of the home life, as when they are freshmen in college. The home has done its full work of training through infancy, childhood, and early youth. Now the young person is on his own. In trying to be independent and in the use of personal liberty and ability and power, your young person shows more clearly than ever before or after, what the deepest home training has been. Where that training has been sound, clean, good, truthful, generous, friendly, reverent, it will show up underneath all the awkward blundering and yearning idealism of venturesome youth. Where the home is essentially profane, selfish, slovenly, dishonest, crude, irreligious, even though it presents a fair outward appearance, there will be reflected some of these weaknesses in crucial tests and social contacts in the life of a high-school or a college student.

Our generation of parents, generally speaking, lacks the discipline both for themselves and for their children by which strong character is produced. Our students often show that they are brought up in a family atmosphere where such virtues as thrift, promptness, courtesy, reverence, industry, generosity, organization, and often strict truthfulness, purity, patience, and honor have been neglected. We have as a result young people who are more keen than kind, more witty than wise, possessing more cleverness than character, more bodily beauty than spiritual graces, seeking gold more than God, and getting by rather than getting under.

A nation like ours can remain strong only as homes lay the true foundations of manhood and womanhood in the structural life of little boys and girls. Here lies the significance of what someone has called "the enormous direct influence of the parent upon the very little child." Parents are the chief educators. Every family must cultivate the basic human forces of virtue, religion, beauty, truth, and goodness if from those homes are to go forth rounded personalities and the kind of men and women who are truly valuable to themselves and to their world.

Laywoman on Lay Activities

A Lawyer Talks "Straight" to the Boston Area Council

MARGARET CURRIE

How is the program of lay activities shaping up? A statistical answer to this question would be unfair. While I hesitate to belittle statistics in a Methodist gathering, statistics, unexplained and uninvestigated, may create a false optimism, as in the case of the eight million members of whom we boast, or an equally unjustified pessimism. We must look at the whole situation.

We use the words "set-up" and "machinery" so much that there is danger of believing that we can create machinery, install it, and expect equally efficient operation and uniform results. It might be safer to think in terms of the man who went forth to sow. As far as we know, the seed was good and his manner of sowing correct. A brand of superseed or more modern technique in sowing would have made no difference. The difference was in the soil. So let us consider the soil in which we must sow.

This is New England—a conservative section, in which a new idea is not eagerly adopted. I am not condemning New England for this. All new things are not good, and if it is difficult to sell new ideas, the market for gold bricks is also poor. This mental resistance is not a fault, although it is sometimes a handicap.

We have many small one-room churches, with inadequate facilities and insufficient workers to carry on an aggressive program. We have churches in small communities, lacking industries, where young people must leave when their preliminary education is completed, and the churches train young people only to lose them to churches in larger communities. We have circuits, consisting of several small churches. We have federated churches, in many of which Methodists are in the minority. This condition presents difficulties. Statistics are unfair to such churches.

What is our first task as lay leaders? It is not to prepare programs. It is not to find things for laymen to do. It is to find laymen who are able and willing to do things. The present lay leaders were elected before the laymen knew the nature of the work of the Board of Lay Activities. It would have been little short of miraculous if all churches, or even a large percentage of them, had found a person possessing the necessary qualifications, and able and willing to perform the duties. We have now only a list of names. We have still to create an organization.

Our next task is to adapt the program to suit local needs. Obviously, a program suitable for a large city church would not be appropriate for a small country church. If the local lay leader cannot adapt it, the Conference or district lay leaders must. This cannot be done by remote control. We shall accomplish little by sending programs and suggestions by mail, without some knowledge of conditions on the receiving end, and some acquaintance with the persons to whom we are sending them. There must be some more personal contact. How can this be done? The district superintendent cannot be expected to do it. In most instances the district lay leaders cannot do it. They are busy people, unable to take sufficient time from their work to visit all the churches.

For the last three years the Portland District has been divided into seven groups, consisting of from four to twelve churches, depending on size and location. The groups meet in the fall, following the District Conferenc under the leadership of one of the ministers of the grou Laymen have always participated in the program. Ne year, it is planned to select a lay leader from each grou who can keep in closer touch with the other lay leaders i his group and through whom the district leaders ma work in carrying out the program of lay activities. By th means we hope to create more interest in the district, Co ference, Area, and church-wide programs, to emphasiz the difference between being a member of the X Methodi Church and being a Methodist, having membership i the Methodist Church in X, and also to develop la leadership, from which future district and Conferenc leaders may be drawn. This ideal will not be realize immediately, and may not be appropriate in other section but we feel that this is the most hopeful method for us.

The Maine Conference Board of Lay Activities has hel a number of well-attended meetings. Conference and dis trict lay leaders have been faithful in keeping local la leaders informed. The District Conferences were wel attended, with an apparent increase of interest on the par of laymen. Whether this was due to the work of the Boar of Lay Activities, I cannot say. Thanks to our very efficien Conference leader, Fred P. Loring of Orono, I feel that th Maine Conference board has made an honest and earnes attempt to promote this work. Mr. Loring has given great deal of his time, and is entitled to the credit for any thing that has been accomplished.

We cannot expect great results this year. The minister have been working on these same laymen for years with out spectacular success. If, with a little exhortation and few communications from lay leaders, they should sud denly spring into action, it not only would be remarkabl but might make us think much too highly of ourselves. have known of laymen who criticized ministers for ineff ciency, but I doubt if any layman would claim or expec such lay superiority in getting results. If we succeed i making the laymen in general, and the lay leaders in par ticular, realize that something is expected of us, we sha have done something worth while.

Our greatest difficulty, as I see it, is the small percentag of laymen from whom we may expect cooperation. Ou beloved statistics tell us that only about thirty per cent o the membership of the church attend with any degree o regularity, and that practically the whole responsibilit for work and financial support is carried by about on third of the membership. While this is serious, an analysi of that small percentage is even more serious. If a list i made of this small percentage by whom the work is bein done and by whom the bills are being paid, and the age o the persons considered, a look ten years into the futur will cause apprehension.

Too many of the people who are supposed to be soldier in the army of the living God are only benevolent neutral They are good people, who wish us well, but they will d no fighting. They will provide us with a limited amoun

(Continued on page 238)

Neglect

When a man neglects his business, it suffers. When a man neglects her home, trouble knocks at the door. sbands who fail to provide for their wives are subject to rt action. In the eyes of the law, neglect is a crime. oungsters are entitled to reasonable care. The Society the Prevention of Cruelty to Children will step in and e your son and daughter away from you if you neglect m. Some states have enacted legislation requiring wn children to care for their aged parents. Neglect is tolerated.

Neglect draws painful dividends. Many tears shed at eral services spring from a sense of remorse and shame past neglect of our loved ones mutely condemns us. Iore friendships are broken by neglect than by disputes. re loves grow cold, become weak, and die from under-rishment and starvation than from almost any other se. We cannot feed on unfulfilled promises. Good inten-s, when uncompleted, are useful only for paving dia-cal streets. When it is too late, we say, "I should have tten, I should have expressed my gratitude, I should e taken care of him, I could have prevented this. Why t I?" The realization that a warm friendship has wn cold or a deep love turned to indifference may be pared to ringing a disconnected doorbell or talking a dead telephone. Neglect destroys the capacity for onse.

Iany of us reveal how deep-seated our religion is when re caught off guard. In times of national disaster, war, pidemics, we reconsider God. Sometimes we ask God re He was that this thing could happen. Why did He ect us? It is amazing how we expect Him to be right e when we suddenly decide to pray. In spite of our ect, we feel that we are entitled to a fair and honest ing. Perhaps God has been trying to get our atten-for a long time, but we stayed away from the places re we might hear Him. Neglect cuts our communi-n lines and leaves us in frantic isolation.

e have good alibis. We were not carousing. We didn't anybody. We were attending to important affairs. We following the doctor's orders and taking care of our h. And, besides, we give liberally to the Community l and the Easter offering.

Ye have left undone the weightier matters of the law, justice, and mercy, and faith. These things ye ought to have done, and not to have left the other undone. (Matthew 23:23.)

"Golden"

Some folks said that Miss Tracy's success as a Junior High School teacher could be attributed to her success as a disciplinarian. Others said that the young folks took orders from her and liked it because they liked her. Miss Tracy never raised her voice. She just looked at them. That convicting, correcting gaze never left the restless student until it changed into approval as he dug his books from his desk and settled down to work. While the serious students liked her best, everybody said, "Miss Tracy understands us." Some insisted that she was a mind-reader. She explained it this way: "I just think what I should do if I were sitting where you are. I ask myself, 'What should I want the teacher to do under these circumstances?' Then I decide, and do it. And it usually works."

Pete was a man about forty years of age. His contagious smile and cheerful disposition were frequently quoted in the verbal market as "worth a million." He never wrote a book on "How to Make Friends and Influence People." He was a demonstration on two feet. He used to say, "I don't have an enemy in the world. There may be some folks who don't like me, but I like them." He didn't have many enemies, and those who disliked him lied about it, and tried to damn him with faint praise.

Pete had an unusual capacity for dissolving disagreements and promoting harmony. His ability to say the right thing at the right time was almost uncanny. When questioned about it, he answered, "It's simple. I just get into the other fellow's place, put on his clothes, squirm into his attitudes and prejudices, and try to feel just as he does. I say to myself, 'What should I want my opponent to do?' Then I do it, and it works."

Ernest was a man with an open face. People trusted him, and even strangers seldom swore in his presence. He gave the impression of having piety without being pious. He was sure of his religion. You felt he was sure of it, but he never was pugnacious about it. His religion seemed to be as much part of him as the members of his intimate family. When he was questioned about it, he denied any profound knowledge or spiritual insight, saying, "I have a boy. As a father, I know how I want him to act toward me in private and in public, in trouble and success. God is my Father. I try to be a credit to Him."

Whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets. (Matthew 7:12.)

Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York City, gave the opening address at the vesper service of the American Association of School Administrators in Atlantic City, N. J., on Sunday, February 23.

The Methodist Church of Williamstown, Vt., has lost one of its most loyal and respected official members in the sudden death of Mrs. Belle H. Covell. As a long-time postmistress and once representative in the Vermont legislature, but especially as a lover of and worker in the church, Mrs. Covell will be greatly missed.

Bishop Adna Wright Leonard of Washington, D. C., has been invited to deliver the sermon at this year's Easter sunrise service in the Memorial Amphitheater in Arlington National Cemetery. The Knights Templar sponsor this annual service, which is frequently attended by more than ten thousand persons.

Rev. Orville L. Davis, principal of Leonard Theological College, Jubbulpore, India, writes that he will "have the honor of speaking about ten times to the big annual convention of the St. Thomas Syrian Church at Maramon, South India, March 3-10. There will be a crowd of 45,000 or more people attending this great gathering of this ancient church which, according to tradition, was founded by St. Thomas and is the oldest Christian church in India and the Far East."

Rev. Henry Grant Watling, pastor of the Broadway Methodist Church in Lynn, died early Thursday morning of last week, February 27, at the Deaconess Hospital in Boston, following a nasal operation the week before, with which a complication of troubles developed. Mr. Watling was born in England sixty years ago and came to this country in 1904. After some years in Salvation Army work, he joined the New England Conference in 1917. He was serving his second year at Broadway Church, Lynn. His wife, three sons,—Harry W. Watling of Wellesley, Clarence B. Watling of Boston, and Wesley A. Watling, a student at DePauw University,—and four grandchildren survive him. Funeral services were held in Broadway Church on Saturday afternoon, in charge of the district superintendent, Rev. L. W. C. Emig, assisted by Rev. C. S. Otto, Rev. N. J. Raison, and Rev. E. E. Jackman. A fuller obituary will appear in a later issue of the HERALD.

John Gilmore Kingdon, son of Dr. and Mrs. Frank Kingdon of West Orange, N. J., and Miss Doris Mae Sheridan Smith, daughter of Mr. and Mrs. James Leslie Smith of East Orange, N. J., were united in marriage on Thursday evening of last week, in Calvary Methodist Church, East Orange, by the bridegroom's father, a former pastor of the church. Miss Gertrude Kingdon, sister of the bridegroom, was one of the bridesmaids. Mr. Kingdon, who attended the University of Michigan and New York University, was graduated from the Westlawn School of Yacht Design.

Dr. Nolan B. Harmon, Jr., book editor of The Methodist Church, addressed the New York Methodist ministers Monday morning, February 24, on the subject "Christianity and Coercion."

Rev. Charles Stelzle, author of the "Prayer for the President" published on the front cover of ZIONS HERALD for January 22, died in New York on Thursday of last week, at the age of seventy-two. Dr. Stelzle was a Presbyterian minister who had written and lectured extensively on labor problems and had served as a public relations counselor. He founded the Labor Temple in New York, and organized the national labor department of the Presbyterian Church.

Sarah Jean Legg was born to Rev. and Mrs. James Thoburn Legg on February 15 in Montevideo, Uruguay. Her father, to whom she came as a birthday present, is pastor of Emmanuel Methodist Church, Montevideo, and her grandfather, Rev. Albert E. Legg of Rome, N. Y., is superintendent of the Ontario District of the Northern New York Conference.

Professor Isaac S. Corn, in addition to being head of the Department of Religion at Illinois Wesleyan University, is at present (January to Easter) "guest preacher" at the Normal Methodist Church, which serves not only the city of Normal, Ill., but also the 700 or more Methodist students in attendance at the Illinois State Normal University located in Normal. The city of Normal adjoins Bloomington, the seat of Illinois Wesleyan University. The pastor of the Normal church, Rev. John W. Starr, died early in January. Professor Corn received his doctorate philosophy from Boston University a was formerly a member of the N England Southern Conference, servi the church at East Braintree during student days.

In the death of Ella L. Townse which occurred on February 20 af a long illness, Union Metho Church, Fall River, has lost a valu member. Miss Townsend, a native Westford, was graduated from Bos University College of Liberal A where she attained Phi Beta Kap rank, in 1904. Since 1923 she had b a teacher of science in the B. M. Durfee High School, Fall River. B liant in intellect, rich in spiritual ues, humble in spirit, she consecra her talents to the larger interest Methodism in kingdom building. M Townsend was the daughter of M Anna M. (Howard) Townsend a the late Rev. William C. Townse who served Methodist churches in v ous parts of the state and who died 1923. Besides her mother, eighty-f years of age, with whom she lived, is survived by two brothers, W. He ard Townsend of Wellesley Hills a Henry B. Townsend of Belmo Funeral services were conducted Saturday, February 22, by Rev. Thor R. Burns, pastor of Union Church.

The regular monthly meeting of Boston University Women's Cou on Monday, February 24, was tur into a surprise party luncheon, co plete with candled birthday cake, fl ers, gifts, and tributes, in celebrat of the eightieth birthday of the co cil's president, Mrs. Everett O. Fisk Brookline. Mrs. Fisk was recently elected for the sixteenth year to di the activities of the organization.

Rev. E. W. Blakeman, counselor religious education at the Universit Michigan, is writing, at student requ a column in each Sunday issue of *Michigan Daily*. His departmen headed "Dominie Says."

Word comes of the death of J. Edgar Montgomery of West Der a retired member of the New Eng Southern Conference. Mrs. Montg ery is reported gravely ill with pe monia.

Professor Lyman R. Embree of mel, N. Y., former president of College of West Africa, Monro Liberia, and former educational ad to the Liberian Republic, has elected principal of the Booker Washington Institute at Kataka, I

a, and will sail with Mrs. Embree for frica in June. Professor Embree is e of the leading authorities on pri- ary and secondary education in Libe- a and central Africa. In his new posi- on he will be head of the leading dustrial training school in the repub- —an institution conducted by the ethodist, Protestant Episcopal, and utheran churches, in cooperation with e Phelps-Stokes Fund and the vari- s colonization societies in America.

Mrs. Eva L. Pittinger, Methodist pas- r at Brainardsville, N. Y., is the st woman in the history of the New rk legislature to offer the prayer that ens the daily sessions of the senate. e officiated in this capacity on ednesday of last week.

Chaplain Percy M. Hickcox is mov- g his family this week from the rthampton parsonage to their new me, 111 Johnson Street, Highland rk, N. J.

Mrs. Ira D. Eggleston, a helpful and oved member of the Methodist urch in Winchendon, died Febru- 22, at the Miller's River Hospital Winchendon, after an illness of but ew days. She was in her fifty-fourth r. Mrs. Eggleston had been presi- t of the Ladies' Aid Society, and ve in promoting the new Woman's iety of Christian Service. Her pres- e and helpfulness in the church and the community will be greatly sed. She leaves her husband, who is ember of the board of stewards of church, two sons, both of whom married, and three little grand- ghters. The funeral service was l from the church on Monday after- n, February 24, in charge of the tor, Rev. Joseph M. Shepler. Inter- t was in Baldwinsville.

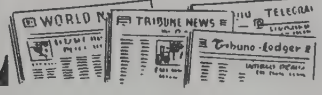
uth Lois Jackman, young daughter Rev. Everett E. Jackman, pastor of Paul's Methodist Church, Lynn, Mrs. Jackman, is convalescing at Deaconess Hospital, Boston, from a ical operation.

seph L. Goodridge, the oldest mber of the Memorial Methodist rch, Beverly, died recently at his e, 12 Odell Avenue. He was in his ty-seventh year, and up to the end mind was clear. For more than a century, Mr. Goodridge was a de- d and loyal member of the Meth- t Church. He rendered faithful ser- as an official of the church for forty s. He had a lovable personality, a intellect, and a kind heart. His ds were legion. Surviving him are his wife, Mrs. Isadora C. Goodridge; two daughters by a former marriage, Mrs. Albert O. Palmer and Miss Minnie L. Goodridge, both of Beverly; a brother, Fred Goodridge, in Portland, Ore.; five grandchildren and one great-grand-daughter. The funeral services were conducted by his pastor, Rev. C. Oscar Ford, at the church.

Mrs. Charles Wesley Burns of Hatboro, Pa., wife of the late Bishop Charles Wesley Burns, became a grandmother again on Sunday, March 2, when a son, Charles Wesley Bucke, was born to Rev. and Mrs. Emory Stevens Bucke of Oxford, at Fairlawn Hospital, Worcester. Mrs. Bucke was Barbara Burns before her marriage. The paternal grandparents are Rev. and Mrs. J. E. A. Bucke of Shamokin, Pa. Dr. Bucke is pastor of Lincoln Street Methodist Church, Shamokin.

The death of Rev. Frank P. Parkin, former secretary of the Atlantic Agency of the American Bible Society, with office in Philadelphia, occurred at his home in Germantown, Pa., February 21. He was eighty-three years old. Dr. Parkin was a native of Cleveland, Ohio, and received his education at Ohio Wesleyan University and Drew Theological Seminary. Entering the Methodist ministry, he was pastor of a number of churches, including Central, Brockton, Mass., State Street, Trenton, N. J., and First, Germantown, Pa., and also served in the district superintendency in the Philadelphia Conference. For several years he was a correspondent for Zions Herald. He retired in 1934 from the Bible Society secretaryship, after seventeen years of service. His widow and a son, Howard C. Parkin of Philadelphia, a lawyer, survive him.

EVENTS



A resolution aimed at curbing the activities of Dr. Frank N. D. Buchman and his associates of the Oxford Group in the United States and Canada was introduced in the British House of Commons on Thursday of last week with the backing of A. P. Herbert and fifty other members of the House. The resolution moved:

> That this house, observing that the organization led by Dr. Buchman has made no public utterance in condemnation of Hitler and other aggressors;
>
> Believing that its activities have been harmful to the British cause in many countries and are now occupying in the United States a number of young British subjects who might be better employed in Britain, and considering his official title to use the name Oxford with the special privileges and exemptions provided in the Companies Acts as undeserved, misleading, and dangerous, especially in the United States and Canada;
>
> Urges that the president of the Board of Trade revoke the license granted by the former president to Dr. Buchman and his associates under that section.

A four-page monthly religious paper named *Truth* is being launched this month by the American Tract Society. It will stress evangelism "in a way to constitute a new type of multiple tract for wide distribution among the unchurched."

The first of the four Methodist Regional Conferences on Higher Education to be held soon under the auspices of the Division of Educational Institutions of the Board of Education is that for the Northeastern section of the country, which will take place Thursday and Friday, March 13 and 14, at Epworth-Euclid Methodist Church, Cleveland, Ohio. Dr. Ernest F. Tittle of Evanston, Ill., will give the keynote address Thursday morning on "Christianity and the World Today," and Bishop G. Bromley Oxnam of Boston will deliver the closing inspirational address Friday morning. Following are the places and dates of the three other regional conferences: Southeastern, Atlanta, Ga., March 18 and 19; Central, Kansas City, Mo., March 25 and 26; Western, Stockton, Cal., April 22 and 23. To these conferences are invited all who have an official relation to any phase of the church's program of higher education.

The new church formed by the merger of the Harvard Street and Epworth Methodist churches in Cambridge will be known as the Harvard-Epworth Methodist Church.

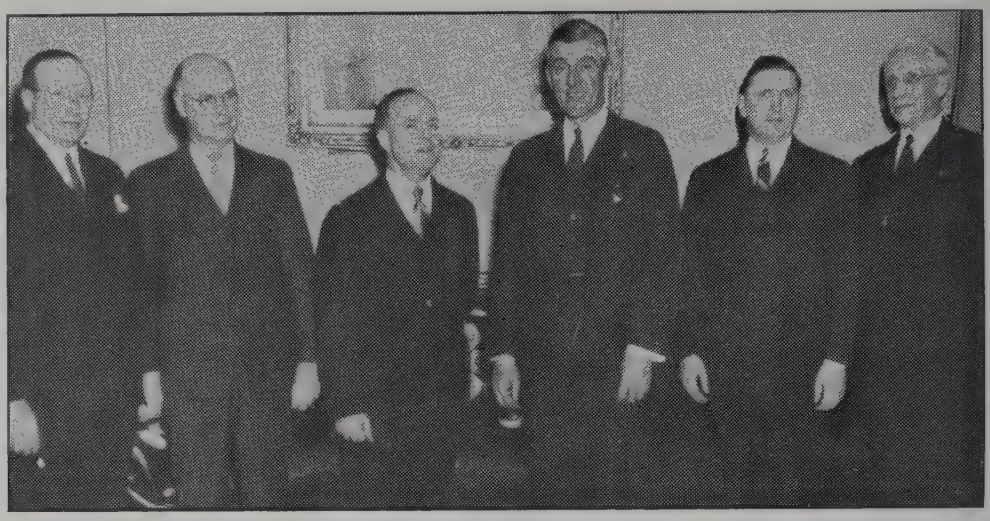
With Our Writers

Manfred A. Carter, Blackfoot, Ida.; a Methodist preacher who likes now and then to take a turn at verse-writing.

Louis C. Wright, Berea, Ohio; former New England pastor, now president of Baldwin-Wallace College.

Margaret Currie, Saco, Maine; an attorney by profession, and the lay leader of Portland District, The Methodist Church.

Alfons Pratsch, Sofia, Bulgaria; superintendent of the Bulgaria Provisional Annual Conference of The Methodist Church.



GOVERNOR SALTONSTALL AND OTHER SPEAKERS ON CITIZENS' NIGHT AT FIRST CHURCH, LYNN

Left to right—Ralph H. Illingworth, President of the Chamber of Commerce; J. Edwin Doyle, Director of Personnel, General Electric Company; Rev. Arthur Hopkinson, Pastor; Governor Saltonstall; Mayor Albert Cole, and Principal Fred C. Mitchell, Classical High School.

A Governor Talks on Faith

(Continued from page 219)

mental principle of integrity in dealings between men. We must uphold the integrity of dealings of one government with another government, for on no other basis can right be the master of might.

We in a democracy must make a tremendous, concerted effort to act forcefully to uphold our position. To skeptics who doubt that we, as a popular government, can mobilize our resources so efficiently as can one-man régimes, the answer is that fear and hatred mobilize armed forces quickly, but do not produce lasting loyalty. Yet, to insure this ability to act, we must take honest account of stock. We must expend every energy to set our house in order.

We are making all speed in providing the army with modern equipment. We are well on the way with a program to supply the navy with the biggest feasible fleet and both branches with a tremendous air force. We are training officers and men. We are speeding the machinery to aid the democracies who are fighting for their lives and to preserve a world for free men.

We still need something more—something even more powerful to support any armament, no matter how great; or fighters, no matter how brave. We need a strong, united nation. And this strength lies first in the enlightened interest of our citizens in all our problems of living; and second, in the confidence of the people that their government is on the level with them in shouldering its share of those problems.

We must keep the faith of our people in our representative, democratic form of government. To do that, we must get back to the very foundations of our government. It must be a government that begins at home, one that serves the human needs of all our citizens alike.

We must keep alive the spiritual emotions from which springs our whole conception of man in relation to God and his fellow men. Freedom, brotherly love, and faith were the ideals that brought our nation into being. They are the elements that will keep it safe for our children and their children still to come.

Brotherly love is based on kinship. There is nothing we need more today than better family spirit. Yet we see nations abroad doing their best to break up families and undermine all respect for family ties. That understanding which we acquire in family affairs I believe to be the best possible basis for the conduct of public affairs. That is why I say our government should begin at home.

Can practical democracy of the kind that is within our grasp compete successfully with dictator nations? I say, yes! A thousand times, yes! This I say with the proof fresh before us that the menace of dictatorships goes far deeper than military attacks. We are becoming all too familiar with fifth columns and Trojan horses. The new technique consists of penetration, incitement of internal strife, deception, fomentation of racial prejudice, tampering with religion, and a guerrilla warfare of printed and spoken lies.

A nation that is disunited and discontented is ripe for picking by today's war lords. To check such invasions there are even more impregnable forces than aircraft or battleships. They are natural forces in which our nation is peculiarly rich: an unquenchable love of truth and freedom; an unwavering insistence upon the individual rights and obligations of man; an unbeatable spirit of fair play; an unbreakable will never to quit in the face of adversity.

If we preserve and develop these forces, I say we can compete with dictator nations. Can there be any doubt that the output of all our hearts and minds, working together, will be better than the product of one leader's will, which forbids the existence of all other minds? Can there be any doubt of the superiority of a nation fostering the best instincts of family life and of religious emotion to those where the state takes over the care and instruction of children, and the highest emotions of man are directed to the state, rather than to God?

Democracy may not provide the most efficient government, but it produces something which regimented governments cannot ate: a boundless will and force that overcome terrific obstacles. Dictators k and fear this true power of ours as greatest barrier to their ambitions.

Our basic needs in strengthening thi fense are a government that will perm and a faith that will encourage us to liv as we know it should be lived: conte vigorous, and courageous ever to insist right shall be master over might. It is such a goal in mind that we participa this inspiring anniversary tonight. The tory of your church society forms a l ful background for renewed determin to preserve our freedom and our fa wish you well as you proceed toward two-hundredth birthday.

Sesquicentennial Program

The Sesquicentennial Celebration of Methodist Church, Lynn, was fer opened Sunday morning, February 16, the pastor, Rev. Arthur Hopkinson, pre the historical sermon, taking for his t "Ancestral Voices." A union Methodist se was held in the evening, with all the l odist churches of Greater Lynn cooper Dr. William L. Stidger, professor of iletics in Boston University School of ology, gave an address based on the in tion "All That Is Past Is But Prologu

Wednesday, February 19, was desig as Citizens' Night. In addition to the a of the evening by Governor Salto (printed above), greetings of the Ci Lynn were extended by Mayor Albert greetings from the Chamber of Comr by the president, Ralph H. Illingworth; ings from the schools of the city Fred C. Mitchell, principal of the Cl High School; greetings from industr the director of personnel of the G Electric Company, J. Edwin Doyle. Th ton University Seminary Singers, und leadership of Dr. James R. Houghton nished the music and singing.

Thursday, February 20, was Anniv Day. The Paul Revere bell in the steep

led 150 times in honor of the occasion. crowded banquet-hall listened to remi- cent speeches from two former pastors, Dr. Franklin Knotts and Dr. C. Oscar Ford; o from Rev. Roger E. Makepeace and Rev. nald E. Paige, former assistant pastors. part of the after-dinner ceremonies, a nty-page brochure, published by the pas- . containing photographs done in sepia the fourteen memorial windows of the rch, together with original appropriate ms, was presented to Mrs. Nelson W. nball, to whom it was officially dedicated. Following the banquet, the Anniversary vice was held in the sanctuary, when hop G. Bromley Oxnam matched the asion with a deeply spiritual message on need for the sanctification of all phases life to the kingdom of God ideal if the rld is to be saved from its present utter y and if the Christian church is to con- ute to that salvation. Predicting "final tains for the present madmen of the rld," Bishop Oxnam called upon his hear- to "reconsecrate themselves for the tasks ich confront them," and cited the respon- lity to pass on to future generations a mocracy, cooperative in spirit, which t remain an effective instrument of free ple." The bishop praised the pioneers o founded the Lynn church in 1791 and d the hardships which they conquered make the achievement. Envisioning a ited church of Christ in the future," he l the members of the largest denomina- n in the world to "approach the goal with nility, but firmly." Emphasizing the pres- responsibilities of citizenship, he declared: e job takes on new meaning in view of world crisis. Americans must reveal a istian character in their homes that their dren may better understand the principles n which this nation became great."

t the conclusion of his address, Bishop nam, assisted by Dr. Laurence W. C. ig, district superintendent, and the pastor, ducted a ritualistic service rededicating building to the worship and service of nighty God. A pair of brass altar candle- ks, presented by Mr. and Mrs. Frederick Rankins in honor of the 150th anniver- of the church, also was consecrated by bishop in this service.

he culminating service took place Sun- morning, February 23, when Rev. Edson Leach of the Roseville Methodist Church, vark, N. J., who was pastor of First rch, Lynn, from 1925 to 1932, preached re a record congregation. Taking one the sermons delivered on the occasion the Centennial Anniversary as a theme background, he chided those who were ined to pessimism concerning the church the things pertaining to the kingdom, e history had proved the pessimists mis- n in the past, and since both the church the interests of the kingdom had their ce and purpose in God.

he combined choirs of First Church fur- ed music for all the services.

is the consensus of opinion among many he older members that the quality of the Sesquicentennial services and the resultant enthusiasm constitute in themselves for First Church a prophecy of greater things yet to come.

Mr. Editor

(Continued from page 218)

a concordance of the Hymnal might not do the type of thing that I have indicated. Dr. Carl F. Price's "Curiosities of the Hymnal" could qualify as a concordance, and yet it in no sense attempts to take all the words in the Hymnal and tell where they may be found.

If the previously published concordances do not do this type of thing, I wonder if it is not true that, as published in the Herald of December 18 last, the Ridout work is "the first known *such* work ever produced."

I simply wonder!

Daniel Lyman Ridout,
Pastor John Wesley Methodist Church.
Bridgeton, N. J.

Any Other Fifty-Year Subscribers?

On March 1, I shall commence my fifty fourth subscription to Zions Herald. As I recall, it was March 1, 1887, that I first subscribed to the Herald. Rev. Bradford K. Peirce, as I recall, was the editor at the time. I doubt very much if you have fifty subscribers who have taken your paper so long.

I take a number of religious papers in addition to Zions Herald and I should say truthfully that I would give them all up rather than surrender Zions Herald.

The paper is sympathetic with the working man and the underprivileged who suffer so much in the land of plenty where there seems to be so much of injustice and cruelty. The Herald is about the only paper I know which stedfastly stands up for men of other races, particularly the Negro.

I wish to add my tribute to the fellow travelers of the Methodist group who have read Zions Herald for more than fifty years.

Good luck, and God bless Zions Herald!

William Lincoln Palmer.
Boston.

Boston District Meeting

The Boston District meeting of the Woman's Society of Christian Service was held at the Church of all Nations, Boston, on Tuesday, February 25. The sessions were well attended, with more than four hundred women present in the afternoon.

The full program, introducing department secretaries and officers of both Conference and district, was enriched by such speakers as Mrs. Howard M. LeSourd, Mrs. L. O. Hartman, and Miss Annie G. Bailey, and climaxed with an address by Miss Margaret Slattery.

Presiding at the morning session was the district president, Mrs. Alva R. Mullins. The district superintendent, Rev. William Gunter, conducted the devotional service. In the afternoon Rev. Alva R. Mullins, pastor of Morgan Memorial, led the devotions and Mrs. William Gunter, first vice-president, presided.

Mrs. Harry Belmont Hill was the soloist. Miss Anna Farnsworth was at the organ in

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the morning, and Miss Eugenia Helms in the afternoon. Mrs. Everett O. Fisk closed both sessions in meditation and prayer.

This the first Boston District meeting of the Woman's Society of Christian Service proved both inspirational and informative.

EMILY BARLOW SPENCER, Cor. Sec.

Hospitals and Homes—National Sessions

Creation of a bureau of personnel for aiding trained Methodist young people in finding jobs in church hospitals and homes was approved by the Board of Hospitals and Homes at a special meeting held in Chicago, February 17 and 18. Offices of the bureau will be in Columbus, Ohio.

A gift of $18,000 from the will of Mrs. Anna C. S. Shaible, former member of the First Methodist Church, Mason City, Iowa, of which Rev. Clarence E. Flynn is pastor, was accepted by the board, as the Snyder Shaible Memorial Trust Fund for Humanitarian Service.

Bishop Raymond J. Wade of the Detroit Area, president of the board, announced the appointment of a special committee to work with the Colorado Annual Conference in formulating plans for the future operation of the Colorado Springs Sanatorium property. Bishop Wilbur E. Hammaker of the Denver Area will work with this committee.

The board passed a resolution commending the excellent work of Rev. N. E. Davis, who for twenty years was executive secretary of the former Methodist Episcopal Church board, but who refused to have his name considered by the new board. He has been asked to write a history of the philanthropic work of the Methodist Episcopal Church.

It was announced by Bishop Wade that there were no immediate prospects of the board's appointing a new executive secretary because of financial limitations, and that the work of the board would continue to be done by an administration committee, serving without salary, composed of Bishop Wade, Rev. John G. Benson of Indianapolis, Ind., Rev. Okey J. Carder of St. Joseph, Mo., and Miss Frances Knight of Detroit.

Other members of the board who attended the meeting included: Bishop A. Frank Smith and Mrs. W. W. Fondren, Houston, Tex.; Rev. Ernest F. Harold, Spokane, Wash.; Guy M. Hanner, Colorado Springs, Col.; Henry Hedden, Memphis, Tenn.; Hubert T. Johnson, Waco, Tex.; Rev. Chester C. Marshall, Brooklyn, N. Y.; Robert A. Nettleton, Des Moines, Iowa, and Rev. J. A. Smith, Macon, Ga.

* *

Election of officers and an inspirational address by Rev. Henry Hitt Crane, pastor of Central Methodist Church, Detroit, Mich., closed the twenty-third annual convention of the National Association of Methodist Hospitals and Homes in Chicago, Ill., February 20.

Rev. O. V. Woolsey, superintendent of the Methodist Home, Winston-Salem, N. C., was elected to the presidency of the association by the almost 200 presidents, superintendents, and business managers who attended the convention, coming from all parts of the country. Rev. Chester C. Marshall, superintendent of the Methodist Hospital, Brooklyn, N. Y., was elected president-elect.

Other officers elected are: vice-presidents, Rev. J. H. Groseclose of Dallas, Tex., Rev. C. B. Hess of Elyria, Ohio, Edgar Blake, Jr., of Gary, Ind., and Miss Frances Knight of Detroit, Mich.; secretary, Guy M. Hanner of Colorado Springs, Col., and treasurer, Miss Margaret V. Stafford of Milwaukee, Wis.

Bishop Raymond J. Wade, head of the Detroit Area, and president of the general Board of Hospitals and Homes, declared at the convention banquet on Wednesday night that the Christian church must make known the fact that Christ's social gospel is the foundation of all social-agency work and that the church has furnished the leaders for all humanitarian groups.

Rev. Raymond V. Johnson, superintendent of the Flower Hospital, Toledo, Ohio, and president of the association for the last year, in his annual report told of the work being done in 250 Methodist institutions in America, which have a total value of $250,000,000, including endowments. He asked for greater giving and more personal service in the support of these agencies of the denomination.

"Cooperation of church agencies with governmental agencies in hospital and home work is vital for the continuance of the former," declared Howard W. Hopkirk, director, Child Welfare League of America, the speaker at the Wednesday luncheon meeting of the association.

Dr. Crane declared that "laughter is the greatest sign of inner triumph," in developing one phase of a personal philosophy for Christian workers. He urged the delegates to make more frequent use of the spiritual uplift of laughter in their work.

Honorary Pres. Bishop G. Bromley Oxnam
W. C. Rice H. F. Keiser C. H. Stackpole
President Treasurer Sec. & Librarian

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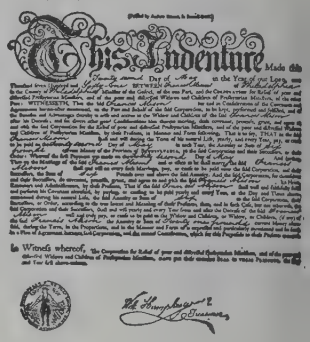

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Bulgaria Letter

★

Alfons Pratsch

What and where is Bulgaria? Many of readers of Zions Herald who are not y much acquainted with European geogphy may put such a question. Great nans of East and West which in former es did not care at all about Bulgaria are competing with each other in winning favor of that little-known tract of land the globe.

At the present time, Bulgaria is the most ceful country among the twenty-seven ions of Europe, inhabited by more than million of peaceful and diligent people. ere you will find about 5,000,000 Bulgans who are of Turkish or Finnish origin, 00 Greeks, 50,000 Jews, 60,000 Rumans, 14,000 Armenians, 55,000 Turks, and 000 Gipsies; the rest of the population ade up of the descendants of people from y quarters of Europe, Africa, and Asia. ict later than 862 A.D., King Boris I, after g and careful investigation, chose for and oduced into Bulgaria the Eastern Orthoform of Christianity, which is still the ailing religion today. To be a Bulga- citizen means to be a confessor of the hodox belief.

ulgaria constitutes a large part of the t eastern of the three peninsulas which ope dangles in the green waters of the literranean and related seas. It has the n of a quadrilateral, containing more n 40,000 square miles. On the north it is nded by the Danube and on the east by Black Sea with the two good harbors na and Bourgas. On the south and south- Turkey and Greece have a common ndary with Bulgaria, while on the west oslavia is her neighbor.

he Board of Foreign Missions of the hodist Episcopal Church began its work ulgaria in 1857, when the first two misaries from the States, Rev. Albert L. g and Rev. Wesley Prettyman, arrived. ay we Methodists have at fourteen places churches and parsonages, while on a ber of outstations we have no property ur own. There are twenty-one members he Bulgaria Provisional Annual Confer, seven of them, *i.e* one third, being pened without receiving any pension, and ddition to these, two supply pastors are ged in the work.

Lovetch is the school of the former man's Foreign Missionary Society. It is mnasium (high school) for girls which was officially recognized by the Bulgarian Government in 1927. Under the able leadership of the present directress, Miss Mellony F. Turner, the school with its 220 children from all corners of the country is very highly esteemed by all social classes throughout the whole of the kingdom, and is a very successful asset in our mission. For several reasons it was necessary in 1926 to transfer the church property of the Board of Foreign Missions to the Woman's Society. After that the congregation no longer had a sanctuary of its own. True, the school gave permission for the use of the church building for worship without any rent until 1937, and during that time we tried to secure a suitable lot where we could hope to erect a new church. But because the Woman's Society was cramped for lack of room, the congregation had to evacuate the church and for three years services had to be held in an old Turkish private house until the new house of God was built.

It seemed to us, therefore, like a miracle that, after fourteen years of striving, fighting, patience, and prayer, we had the privilege of opening our new church in Lovetch just a week before Christmas. Some people had already given up every little bit of hope of its ever being possible to have again a church of our own. But now we are glad that their pessimism has been destroyed and that they can see with their own eyes what they did not believe could come true. When the new house of worship was opened, crowds streamed into that nice little sanctuary with joyous hearts and shining faces. For more than three years they had not had a proper place in which to worship. During that time the pastor of the congregation had a hard time keeping his flock together, but now he is happy to have an opportunity to use all his gifts and energy in building up again the scattered congregation. Will all the friends who are interested in our mission work help us with prayerful expectation that this aim may be reached very soon and that Jesus Christ, our Lord and Redeemer, may be revealed in the winning of many souls and in the extension of His kingdom throughout the country of Bulgaria.

In conclusion, a word of gratitude may be rendered to all those mission friends who, with their gifts, enabled the board in New York to assume the financial responsibility for a new church. Unfortunately, on account of war conditions, we had to run into a debt of more than $3000 because wages and prices for materials have risen during the last six months from thirty to seventy per cent.

Vermont Veteran

The Vermont Conference has lost another of its retired men in the death of Rev. George O. Howe, February 13, at his home in De Land, Fla. Had he lived until June 15, he would have reached his eighty-eighth birthday. His was a beautiful soul, but tenanted in a frail body.

Mr. Howe joined the Vermont Conference on trial in 1888 and in full in 1890. He held very successful pastorates in Waitsfield, Island Pond, Newport, Randolph, and Hardwick until, in 1901, failing health made it inadvisable to continue in the work. He was greatly beloved by the churches he served, and has been an inspiration to his pastors during his retirement.

Sympathy goes out to his widow, Rose Cooper Howe, beloved by those who knew her in Vermont for herself and for her father, the late venerable Dr. A. L. Cooper.

Funeral services were held from the First Methodist Church in De Land. Interment will be in Randolph, Vt., in the spring.

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BOOKS JUST RECEIVED

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"MY WORDS." A Topical Arrangement of Sayings of Jesus. By David Lewis Yale. The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York. Price, 5 cents.

WHAT PRICE ALCOHOL? By Robert S. Carroll, M. D. The Macmillan Company: New York. Price, $3.

GOOD NEWS FOR BAD TIMES. By Frederick Keller Stamm. Harper & Brothers: New York. Price, $1.50.

THE MEANING OF REVELATION. By H. Richard Niebuhr. The Macmillan Company: New York. Price, $2.

HIS CROSS AND OURS. The Presiding Bishop's Book for Lent. By Joseph Fort Newton. Harper & Brothers: New York. Price, $1.50.

CAN A RELIGIOUS DEMOCRACY SURVIVE? By Gaines S. Dobbins, M. A., Th. D. Fleming H. Revell Company: New York. Price, $1.50.

TRAINING FOR THE LIFE OF THE SPIRIT. Anonymous. Harper & Brothers: New York. Price, 20 cents.

TURNING ON LIGHTS. By John Bruce Alexander. Falmouth Publishing House: Portland, Maine. Price, $2.

BY WAY OF THE SILVERTHORNS. By Grace Livingston Hill. J. B. Lippincott Company: New York. Price, $2.

THE NATURE AND DESTINY OF MAN. By Reinhold Niebuhr. Charles Scribner's Sons: New York. Price, $2.75.

THE CHURCH IN SANTA ROSA. By Wilfred Withington. Council for Social Action, 289 Fourth Avenue, New York. Price, 15 cents.

THE GREAT CENTURY, A.D. 1800–A.D. 1914. Europe and the United States of America. By Kenneth Scott Latourette. Harper & Brothers: New York. Price, $3.50.

LIVING PRAYERFULLY. By Kirby Page. Farrar & Rinehart, Inc.: New York. Price, $2, net.

THE MAN CHRIST JESUS. By John Knox. Willett, Clark & Company: Chicago, New York. Price, $1.

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Headlong

ERNEST WEBSTER ROBINSON

[Mr. Robinson died February 18, as announced in last week's HERALD, in his forty-eighth year. He had been superintendent of Portland District since 1937. "Headlong" is expressive of the spirit in which he faced life.]

A swimmer flings himself in joy
From off a diving tower.
Headlong in happiness he falls in graceful curve
Into the depths below—
And slides beneath the surface for a space,
Emerging farther out upon the blue.

I like to fling myself at Life
In some such fashion—
Headlong to the very depths with joy;
Diving in graceful curve
Into the midst of things.
Not fearful, timid, holding back,
But headlong! Wholly! All I am!
Prodigal with time, and energy, and life;
Loving things earthly,
But gaining life beyond.

To every task I would devote my all.
I'd be enthusiastic, energetic,
Under pressure-high of spending self for truth, and God.
E'en though I die at thirty, forty, forty-five
Instead of sixty, seventy,
At least I'd live while life is mine
Each moment full to running over.

I'd smile when death's cold finger beckons,
For then I'd have a body durable.
Headlong actions strengthen such a body
And giving all means gaining all,—
What joy!

So, headlong,
Will I fling myself anew into my tasks,
And though, perhaps, untimely I may die,
I know I'll rise, in such a case,
To bluer surfaces in richer spheres!

Bits of Fun

"We've now come to Mr. Brown, the last speaker on our program," said the weary toastmaster.

Brown rose slowly as those about the banquet table made a weak but polite attempt at applauding.

"I'm bored from listening so much," he began, "and I'm too tired to give my speech. Any man who would like to know what I would have said if I'd been first on the list can read the speech; it's here, all typewritten. Thanks."

Brown sat down amid deafening applause. —*Christian Science Monitor.*

As a very thin preacher was walking along the street near his home, he was stopped by a man of robust proportions. "Are you the clergyman living in this neighborhood who the people say is dying of consumption?" inquired the hearty-lo individual. "I don't know, brother," m replied the parson, "but I have been p ing the gospel at this weight for f years, and many's the time I have cond funeral services over just such big, he looking brothers as you."—*Living Ch*

Margaret, aged five, had been very to a little guest, and after the child gone home Margaret's mother told her feelingly how grieved she was at her ness.

"I've tried so hard to make you a child, Margaret, to teach you to be and kind to others; and yet, in spite my efforts, you are so rude and so naug

Margaret, deeply moved, looked sad her mother and said, "What a failure are, Mother!"—*Advance.*

"How many buckets of water in the was the last and final question the thundered at one of his subjects.

"Two, my lord," answered the tremb peasant, "if the buckets be big enoug

"By the pawnchecks of my crown, hast saved thy miserable life with thy answers!" exclaimed the king. "Ah, h wish instead I had asked thee: Why i name of the Prophet do women use awful nail-polish?"—*Manchester Union.*

There was an old bear at the Zoo,
Who was feeling exceedingly blue,
"It bores me, you know,
To walk to and fro.
I'll reverse it: I'll walk fro and to."
—*Excha*

Sonny—Pop, what do they mean by s government?

Pop—I'd say it's one that's run with h sense, Son.—*Capper's Weekly.*

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Southern District Letter

★

W. Stringfellow, Superintendent

he "Ministers' Retreat," held at the Dis- Parsonage on February 19, proved a tually fruitful day. All the ministers of Southern District in full connection were ent save two. Three retired brethren and t student and other supply pastors also e in attendance. The superintendent ed the program with devotions and a f statement of five objectives for the day. t came the consideration of three nted Questions." Some time was then n to a better understanding and appre- on of the gospel. Ten gospel texts were unded in an expository symposium. Fol- ng this, there was a panel discussion hese themes: "The Gospel as an Offer," e Gospel as a Challenge," and "The rt of the Gospel." To stimulate concern people, the following panel of topics was idered: "The Worth of a Soul," "A on-Centered Ministry," and "The Passion Souls." The district program of evangel- for Lent was expounded and appraised ix brief addresses. Prayer, praise, and tual sharing were periodically inter- sed in abundance. A picnic dinner was yed at noon, with the superintendent and wife providing coffee and dessert.

comprehensive and detailed program of gelism for the district, recently drafted competent committee, has been placed e hands of each pastor. It offers practi- suggestions for preaching, reading, uction, prayer, and special efforts. The s it proposes are as follows: (1) Every ch definitely cooperating in this Lenten ram. (2) No church without a net gain embership this Conference year. (3) A al effort shall be made to reclaim inac- members. (4) All candidates for church bership shall be carefully prepared and ed for this great step. (5) Endeavor to every member into a redemptive ious experience.

ain Street, Nashua, Rev. Edward H. vster, pastor, has devoted five Tuesday ings in January and February to a ool of Christian Living." Five classes ened each evening at 7.30, with the fol- ng courses offered: "A Bird's-Eye View e Bible," "Parents and Their Children,"

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F. C. Moore, Treasurer

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"How to Teach," "Drama and Pageantry," and "Christian Stewardship." The teachers and leaders included the pastor, Ivory Eaton, Mrs. Willis Tinker, Miss Martha Cramer, Herbert Tinker, and Warren H. Davis. Following the study, the school assembled for a chapel period at 8.20 P.M. under the leadership of the pastor and visiting speakers. Such "Resources for Christian Living" were considered as prayer, the Bible, the church, and worship. The officers of the school consisted of the pastor as dean, Miss Florence Wilson as registrar, Mrs. Carleton Noonan as chairman of the Fellowship Supper, and the young women of the Chase Class as book stewards.

Rev. Richard Kellogg of St. John's, Dover, has led his people in a "University of Life" for six Sunday evenings in January and February. Courses offered were: "A Brief Survey of the Old Testament," "Parents' Own Problems," and "Christian Beliefs for Present-Day Living." The teachers were the pastor, Rev. Walter M. Richardson, and Miss Helen Bourn. The evening opened with a buffet supper and fellowship at 6 o'clock. Worship with a message by the pastor or a guest preacher followed at 6.45. Classes convened from 7.30 to 8.30. The cooperating units were the Fidelis Circle, the Mothers' Club, the Wesleyan Service Guild, the Win-a-Way Class, the Mabel Hartford Bible Class, and the Young Women's Missionary Society.

Central, Lawrence, has successfully consummated a significant remodeling project in its church school rooms. The result is five bright new classrooms for young people, and a commodious choir room. This effort, inspired by the minister, Rev. Ernest A. Miller, was supervised by Walter Webster and Alexander Wilson, trustees. The sexton, likewise, gave a very effective hand in the endeavor. The cost was $2000. The annual fair, just preceding Christmas, netted more than $900.

North Salem has improvements of which it is justly proud. Eighteen oak pews, secured from a closed church in Manchester, N. H., take the place of the old sanctuary chairs. The sanctuary floors have been sanded and varnished, and new rubber runners have been placed in the aisles. The junior choir has new maroon robes. The student pastor, Rev. Kenneth H. Underwood, and his helpers are rebuilding and electrifying their two-manual organ recently acquired from the Ayers Village church. The financial outlay of these improvements, not including voluntary labor, approaches $115.

First Church, Portsmouth, Rev. Philip S. Nason, pastor, has two new groups of promise. One is the "Council of Youth" for those of high-school age. During the fall and winter months, it has pursued five courses of study of six weeks' duration each, under the direction of as many leaders. The other is the "Council of Young Adults." With a membership of thirty-five or more from eighteen to thirty years of age, this organization meets every other week for definite Bible study and a fellowship hour following. Recent property improvements include the painting of the parsonage by the men of the parish, a new oil heater and kitchen sink in the parsonage, and a new gas range and instant hot-water heater in the church kitchen. The total cost, exclusive of voluntary labor, exceeded $900. In the morning, evening, and mid-week services during Lent, the pastor is building his preaching about the following general themes: Sunday morning, "Six Significant Questions"; Sunday evening, "Let Us Look at the Cross"; mid-week service, "We See Our Church Through the Eyes of 'Jesus,' 'Martin Luther,' 'John Wesley,' 'Francis

Asbury,' 'Melville Cox,' 'Frances Willard,' and 'A Present-Day Methodist.' "

The Greater Lawrence Ministers' Association is sponsoring a series of noonday Lenten services at the Warner Theater, beginning on Ash Wednesday and continuing on the following Tuesdays through Holy Week. Methodists on the list of preachers include Professor William L. Stidger of Boston University School of Theology, Bishop G. Bromley Oxnam of the Boston Area, and Rev. Joseph Gorton of St. George's Primitive Methodist Church in Methuen. Methodist pastors of Greater Lawrence regularly take their turn in leading morning devotions at 8.45 over Station WLAW.

Laywoman on Lay Activities

(Continued from page 228)

of material assistance, provided it does not involve any sacrifice or interfere with business and pleasure as usual; but in an emergency, their neutrality will usually be found to exceed their benevolence.

There has been discussion here today in regard to the relative value of preaching and teaching; that is, evangelism vs. religious education. In my opinion, practising is more important than either. If the members of a church are living their religion, it will make little difference which method the minister adopts. If they are not, it will also make little difference. We laymen are samples of Christianity. If persons on the outside listen to the minister preach or teach, and then, after looking at a church three quarters of whose members hold their membership so lightly, decide to take a chance and remain on the outside, who can blame them?

Our greatest need is real religion. The Germans have a word that is applied to substitutes. The word is *Ersatz*—food, which fills the stomach, but lacks the nourishment of real food; shoes, which cover the feet, but will not wear like leather; tires, which cover the rims, but lack the strength of rubber; clothing, which covers the body, but has no warmth; motor fuel, which makes the engine go, but lacks the power of gasoline. All are imitations, substitutes, and none compare favorably with the real articles. We have too much imitation religion. All our programs and meetings and activities will be of little use until we laymen have a real, living religion.

I am not at all discouraged. I believe that anything that ought to be done can be done, and anything that must be done will be done, if not by us, by somebody else. All will agree that laymen ought to take a more active part in the work of the church. Considering conditions in the world today, it seems equally obvious that they must do so. We shall not compile any gratifying statistics this year, but "let us not be weary in well-doing: for in due season we shall reap, if we faint not."

FACING SUNSET AND TWILIGHT OR--?

What shall it be for the retired preacher and wife? Unless the people served give them some help **during their declining years they the cold darkness of fear and want.**

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Church Register

HERALD CALENDAR

LAYMEN'S MEETINGS:

Dover, N. H.,	March 6
First Church, Concord, N. H.,	March 7
Trinity, New Bedford,	March 10
Attleboro,	March 11
Willimantic, Conn.,	March 12
Greenwood Memorial, Dorchester,	March 13
Centre Church, Malden,	March 14
Wesley Church, Worcester,	March 17
Wesley Church, Springfield,	March 18
First Church, Bangor,	March 19
Chestnut Street, Portland,	March 20
Associated Church Press, Annual Meeting, Boston,	March 10-13
Boston University Founders' Day Celebration,	March 12, 13
Methodist Student Conference, Epworth Church, Cambridge,	March 22, 23
China Central Conference,	April 2
Council of Bishops, Nashville, Tenn.,	May 9

BOSTON METHODIST SOCIAL UNION —Monday evening, March 17, Hayden Memorial Building, 685 Commonwealth Avenue. Young People's Night. Speaker, Dr. Roy L. Smith of Chicago, Ill., editor of *The Christian Advocate;* subject, "Sane Speaking in an Unsane World." Social period, 5.45; dinner, 6.30. For tickets ($1.15 to members; $1.50 to non-members; $1 to young people) apply by Friday, March 14, to the secretary, Dr. Beaumont A. Herman, 7 Mason Street, Somerville (tel. So 3288).

NOTICE—A meeting of the New land Methodist Historical Society is for Monday, March 10, at 2 P.M., library at the Wesleyan Building, Bost elect a treasurer, and for the conside of other business that may come befo

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C. H. STACKPOLE, Cor.

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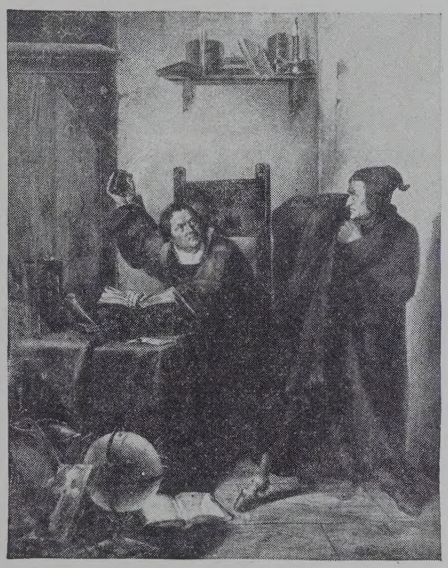

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For the Devil has many disguises . . .
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"Please don't let us down!"

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"Charity Never Faileth"